

For North Americans the lack of coverage of specific Latino needs in the book is a deficit. But there is a growing recognition among peoples of color that 'color blind' really means The In-group (white) and the Out-group (all those blinding colors) This book gives plenty of reasons for educators and other social service professionals to be proactive. It should be in individual collections, in staff rooms, on education course bibliographies, part of parent-teacher awareness workshops and so on and on.

DOLORES SANDOVAL

(Professor emerita) University of Vermont

YOON K. PAK. *Wherever I Go, I Will Always Be A Loyal American*. New York, NY: RoutledgeFalmer (2002). 204pp, US\$21.95. (ISBN 0-415-93235-1).

How would I feel and react if I were to be incarcerated on the basis of my being Japanese by the government of my residence?

As a Japanese who has been living abroad for many years, I had this question in mind as I read Yoon K. Pak's new book, *Wherever I go, I will always be a loyal American* (2002). In this study, Pak attempts to offer a deeper understanding and interpretation of the Japanese Americans' incarceration during World War II. His point of departure is his acknowledgement that "[c]ontrasting messages of what it meant to live in a democracy during wartime became embodied in the lives of these youth" (p.2). By presenting writings of Japanese American and non-Japanese American students at the time of the Pearl Harbor attack, he examines how the students at Washington School in Seattle dealt with the national message of race hatred against Japanese people, and how Washington School in turn addressed wartime events while holding up the ideal of democratic citizenship education and tolerance as school policies.

Pak begins his book by situating his stance within this approach to historical research; he views history as "stories of everyday people, living everyday lives, disrupted by ephemeral moments testing the bounds of humanity" (p1). He believes that the government's actions, such as the order to incarcerate Japanese people, can be better understood from the perspective of those people whose lives were affected by them.

In Chapter 1, Pak introduces the letters written by both Japanese American and non-Japanese American students about the evacuation of Japanese people from Seattle. Following the Japanese "surprise" attack in Pearl Harbor on December 7, 1941, the Executive Order 9066 was declared on February 19, 1942, ordering all Japanese to be evacuated from the West Coast. The author states, "President Roosevelt's signing of Executive Order 9066 marked all Japanese residents and Japanese Americans as targets of hatred. While growing up not having to think explicitly about how race shaped their lives,

Nisei [second generation Japanese Americans] were suddenly thrust into a situation where their racial identity became a major determining factor for exclusion” (p.9). In the face of the Executive Order 9066, the students’ letters illustrate their efforts to make sense of dissonance.

In the farewell letters addressed to their homeroom teacher, Ms. Evanson, many Japanese American students expressed their sadness about leaving their birthplace, Seattle, and their school in particular. One recurring theme in these letters was the use of “we.” For example, one student wrote, “Because of this war, we are asked to leave this city of Seattle. I am sure I will miss my teachers and Mr. Sears [principal of the school]. There was never a school like Washington, and I will sure miss it... (p.10).” The author points out that their use of “we” signifies “a collective and cohesive group identity over individual identity” which was the cultural value in Japanese American communities. In addition, though they had no choice but to comply, the students wrote that “we are asked to leave,” indicating that their loyalty as an American; “[t]o show loyalty to the government...required doing what they were told to do” (p.119). Pak provides another analysis that suggests that being compliant may be one of the Japanese cultural characteristics, but at the same time, it may be the result of the democratic citizenship education that the Washington School was promoting at that time.

American students’ writings entitled “Japanese Evacuation” demonstrate various emotions ranging from sadness to indifference. One non-Japanese American student wrote,

I dont think I like the Evacuation because the Japanese when they get where they are going they won’t have no friends or anything to do. They won’t get any privlages of the Americans. They won’t be able to see a movie or nothing else like that. I think they should have the privileges of the Americans because there just as good citizens as we are. (p.20)

Another student commented, “After all we’re all Americans but the children with Japanese ancestors will have to be evacuated. . .” (p.21). Although there were some non-Japanese American students who said they were not very sad to see Japanese leaving, many of them expressed their sorrow at seeing their friends leaving their school and asserted that Japanese Americans are as American as they are. Pak points out that these non-Japanese Americans’ writings also indicate the outcome of the democratic citizenship education.

In Chapter 2 “Setting the Stage: Seattle’s Japanese America Before World War II,” Pak contextualizes his research by introducing some major historical events in Seattle. In the subsequent two chapters, Pak illustrates how democratic citizenship education in Seattle was practiced from 1916 to 1942 and how school principals and teachers tried to impart such ideals to

their students. In Chapter 3 "Looking Backward: Americanization for Loyalty and Patriotism, 1916-1930," Pak describes in detail the development of democratic citizenship education in Seattle and argues that "Seattle had a tradition of steering a moderate course in response to Americanization pressures while stressing loyalty and Americanism" (p.44). Schools in Seattle did not support "policies of ethnic erasure" and other practices which were implemented in the name of patriotic education; instead, they "joined in the efforts to promote a more intercultural education through tolerance and understanding in their schools" (p.72). Pak then discusses how more inclusive citizenship education emerged as a result of the Great Depression and subsequent economic unrest in the 1930s (Chapter 4 "Americanization Broadened: Education for Tolerance and Interculturalism"). Due to the Depression and political unrest, a need to strengthen national unity increased and thus emerged a character education that was to teach children "appropriate characters" as Americans. Understanding of "intercultural education" was still rudimentary (for example, Ms. Du Bois, a founder of the Service Bureau for Intercultural Education, stated that "nothing of importance was found which would develop sympathetic attitudes toward our various culture groups" (p.77)). However, schools started to implement intercultural education, where students learned to cultivate tolerance towards students who came from various racial, ethnic, class, and religious backgrounds, by incorporating stories of ethnic groups in the school curriculum (p.82).

In Chapter 5 "Tenuous Citizenship: Schools, Students, and Community Response to War," Pak describes how Seattle's intercultural education and teaching of tolerance were tested by the advent of racial hatred against Japanese. Under the leadership of the principal, Mr. Sears, despite the national propaganda to "hate" Japanese, the Washington School continued to instill the democratic ideals, mutual appreciation and the breakdown of cultural barriers. Such efforts made by the Washington School can be recognized from students' writing. Fumiko, a Japanese American student wrote,

The morning assembly was good for it tells to be good friends or neighbors wither our skin are different. That skin does not count by shelf but our spirit for helping people and cleaned heart count more for America and honesty too counts more for defending and best of all is love one another. . . (p.99)

Despite the democratic citizenship education that taught students that everyone was American regardless of different racial and ethnic backgrounds, Japanese Americans began to be singled out as an enemy of America as "[m]ainstream America could not distinguish between the Japanese of Japan and Japanese Americans who had lived in the United States for more than a generation" (p.96). Japanese language schools were closed, a number of Japanese people were arrested as possible suspects. Fearing

another attack by Japan on the West Coast, various kinds of people overwhelmingly supported the incarceration of Japanese Americans.

Caught between the ideas of tolerance and American citizenship and the national propaganda of hatred against Japanese, many Japanese Americans ended up suffering an identity crisis, which is the theme of Chapter 6: "Dissonance Embodied: Personal Accounts on the Eve of the Incarceration." Through oral histories of three Nisei who were former Washington School students, Pak illuminates the interplay of school, community, and national events. While remembering the discrimination they experienced, the narrators also recalled some teachers standing up for them. One narrator mentioned that Ms. Mahon, a principal of her elementary school "ordered her Chinese students to take off the "I am Chinese" badges distinguishing them from Japanese students at the assembly after the bombing of Pearl Harbor" (p.146). Pak concludes his book by stating that in spite of the reality that undemocratic practices may continue to exist in a presumably democratic society, "schools can offer the space of hope, the promise of what democracy can offer in the face of injustice and ambiguity through an explicit discussion of ongoing undemocratic practices" (p.148).

Considering the resurgence of the practice of racial profiling around the world as a result of the September 11th's event, the advent of this book is timely. It can help readers to put into perspective what it means to unilaterally make assumptions about people's identity and suspect them of being enemies based on their birthplace or ancestry. It can also make readers realize the importance of the roles of teachers and schools for students to make sense of various world events.

One drawback of this book is that the author did not tie his investigation of Japanese American students during the Second World War to the current situation of ethnic Americans, especially Americans of Arab origin. In addition, he could have expanded his discussion on issues of identity. In this globalized and transnationalized era, people have multiple affiliations, citizenships, and thus cultural identities, making loyalty towards one country more complex than ever. What is the current state of citizenship education in the U.S.? How are ethnic Americans who have multiple cultural roots accommodated in schools? His reflection on these issues would have made the book even more relevant and potent. Nonetheless, *Where I go, I will always be a loyal America* is an important book for educators and a general audience who have an interest in historical, educational research.

REIKO YOSHIDA, *McGill University*